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CONDITIONS.

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Advertisements inserted at the usual prices.

From the (Richmond) Family Visitor.

LOTT CARY.

This interesting individual, who is now a Missionary at Monrovia, in Africa, was born a slave in Charles City county about thirty miles below this city, on the estate of Mr. William A. Christian. In 1804, he was sent to this city and hired out by the year as a common labourer at the Sockoe warehouse. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost estate, and about the year 1807, he was baptized by the late Elder John Courtney, Pastor of the First Baptist Church in this city.

Hearing a sermon about this time founded on our Lord's interview with Nicodemus, in the third chapter of John, awakened in him so strong a desire to be able to read, that he obtained a Testament, and commenced learning his letters, by trying to read that chapter. He was occasionally instructed by young gentlemen at the warehouse, though he never attended a regular school. In a little time he was able to read, and write, so as to make dry tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful; so much so, that he received \$800 salary in 1820, the last year he remained there; and could have received a larger sum, if he would have continued.

About the year 1813, his wife died, and shortly after, he bought himself and two little children for \$850. He married again, and lost his second wife shortly after they arrived in Africa, at Four Bay, on the river Sierra Leone. Of her triumphant death he gives a most affecting account in his journal of that date. He has since lost a third wife, the daughter of Richmond Sampson, from Petersburg, at Cape Mesurado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and strength of native intellect which no acquirement could ever have given him. At the close of his farewell sermon in the First Baptist Meeting-house in this city before his departure for Africa, he remarked in substance as follows—"I am about to leave you; and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts, on the Coast of Africa: nor am I anxious what may become of me. I feel it my duty to go; and I very much fear, that many of those who preach the gospel in this country, will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, 'I command you to go into all the world and preach the gospel to every creature.' (and with the most forcible emphasis he exclaimed) The Saviour may ask—Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?"

Mr. Cary is now over 40 years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the effects of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deport-

ment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve, towards white people—especially his superiors—which universally attaches itself to those reared in slavery.

The interests of the colony, and the cause of his countrymen, both in Africa and this country, lie near his heart. For them he is willing to toil, and to make almost any sacrifice; and he has frequently declared, that no possessions or honours in this country could induce him to return.

One circumstance deserves particular notice. After Capt. Stockton and Dr. Ayres had purchased the Cape, and the Colonists had taken possession, so much hostility appeared on the part of the natives—the rains were approaching—and their provisions becoming short—it was concluded they must all return again to Sierra Leone. Another day and the place would have been abandoned, but on the Agents going on shore to prepare for a departure, he was informed by Mr. Carey, that he was determined not to go; and nearly all the colonists were induced to follow his example. In the event, they suffered severely—800 or 1000 natives in November, 1822, attacked them, but were repulsed—and a few weeks after, a body of 1500 attacked them again at day-break; several of the colonists were killed and wounded—but with only 37 effective men and boys, and the aid of their six-pounder, they again beat the natives off with very considerable loss. In these affairs, Mr. Carey necessarily bore a considerable part, mounting guard daily in his turn with the rest. In one of his letters he remarks, that like the Jews in rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night; but he declares shortly after this, in the most emphatic terms, that "there never had been an hour or minute, not even when the balls were flying round his head, when he could wish himself back to America again."

He has been Health Officer and General Inspector, since their settlement at Monrovia; but has refused to accept any other civil office. During the sickly season of the year, he has usually been wholly taken up in attending on the sick, and for more than a year past, they have had no other physician among them. The little medical information he obtained from Dr. Ayres and others on the coast, together with several years experience, have enabled him successfully to contend with the peculiar fevers of the climate.—Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he writes—"The fever began about the 24th ult. and the 28th we had 37 cases—and by the 2d inst. we had 66 under the operation of medicine—and at present I have about 100 cases of fever to contend with—but we have been very much favoured, for they appear all to be on the recovery, and we have lost none saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician." A little church was formed in this city, composed of Lott Cary, Colin Teage, Joseph Langford, and four or five more, before they sailed for Africa. This church is now settled in Monrovia, and Lott Cary is Pastor.—They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year, and the church now probably numbers 60 or 80 members.—They have a meeting-house partly built, and are much in want of aid to finish it. Colston M. Waring from Petersburg, and John Lewis from this city, both preachers, belong to this church. There is also a Methodist church on the Cape. They have a Sunday school, comprising 18 native children; and before this time we hope a regular school for children of the natives has commenced. The natives have always shown the utmost anxiety to learn to read themselves, and particularly to have their children instructed, or in their own way of expressing it—"To learn white man fashion."

It ought to be observed, however, and ought to excite the sympathy and regret of Christians in this country, that this little colony containing now near 400 souls—we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth are with us—does not contain an individual, except Mr. Ashmun, the Agent, who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkief, a Kichener, or a Johnson—ready to go and spend their lives in bringing about the ful-

filment of the promise that, "Ethiopia shall stretch out her hand unto God?"—It is earnestly hoped that an affirmative answer may be given to this question before another year has past—that the efforts of the American and other Colonization Societies may be more abundantly successful—and that the great objects of completely destroying the Slave Trade—of ameliorating the condition of our coloured population—and of sending the gospel to the darkened millions of Africa—may universally receive the sanction of the enlightened and the good, and that all may readily lend their aid for their accomplishment.

REV. MR. DWIGHT'S ACCOUNT Of the State of Religion in France.

A considerable portion of the evening, at the last Monthly Concert in Boston, was taken up by the Rev. Mr. Sereno E. Dwight, in describing the moral and religious condition of France. He remarked, that a stranger on landing in France, might easily travel through the country without discovering that there was a Protestant church in the kingdom; but on farther information, he would find at least a remnant of piety existing in different places; though subject to many inconveniences and embarrassments from the general prevalence of popery.

In Paris, there are 4 places where public worship is held on the Sabbath, in the English language: 1. The Chapel of the British Ambassador, where the chaplain of the embassy preaches every Sabbath morning.—2. The French Protestant church in the Rue St. Honoré, in which the same gentleman officiates in the afternoon.—3. The American church; so called because an American resident in Paris (who has since returned to this country,) procured through the medium of Mr. Gallatin, our minister at the French Court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilks, a most valuable and pious man; yet so numerous and pressing are his engagements as agent of the English Commercial Society, &c. that he is able to devote but a small portion of his time to pastoral duties. Being absent when Mr. D. attended, the congregation was small, including but few Americans, the others being English Dissenters.—4. The fourth place of worship in English, is in the Chateau Marboeuf in the Champs Elysees, a building purchased by the Rev. Lewis Way, at an expence of 10,000 sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed, which was sometime in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced Unitarian sentiments, appear to have renounced them.—Yet their preaching, even now, is not always remarkable discriminating. Among other things, the long contest with Popery seems to have had an unfavourable influence. Those, however, who have witnessed the progress of evangelical religion in that metropolis, are greatly encouraged; and Mr. D. was assured by Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of the people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society, Missionary Society, and Tract Society, are strange names—yet such Societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Rev. Prof. Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three professors are connected with him in the management of the Institution, all of whom are regarded as men of piety. The students, of whom there is a considerable number, are generally poor, and are aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet, with the exception of a few periods of short duration, in the sixteenth and seventeenth centuries, dissent from the established religion has not been wholly prevented, as it has been in Spain and It-

aly. The Protestants were very numerous before the massacre of St. Bartholomew's Eve, and again before the revocation of the Edict of Nantes. The late Emperor, though he established the Catholic church, was an avowed enemy to religious persecution, and a decided friend to the Protestants of France. The character given by the late king, Louis XVIII., owing probably to the very difficult circumstances in which he was placed on ascending the throne, was favourable to their civil and religious liberty. It acknowledged and secured the rights of the Protestant church. Yet in the early part of his reign, in 1815, 16, and 17, very violent persecutions existed in the south of France against the Protestants, and a considerable number of them are said to have suffered death from the hands of violence. If the government did not directly sanction this violence, it is regarded by the Protestants as having winked at it;—yet they appear to suppose that Louis XVIIIth himself was opposed to it, and was not unfriendly to their cause.—The present king is far less favourable to the Protestant religion, than his predecessor. He has been, through life, an open profligate, and most notorious libertine, and now, to make his peace with the church and with heaven, he has commenced a furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

A law was enacted last winter, professedly to prevent sacrilege; the purport of which is, that if any individual, in passing a statue of the Virgin Mary, shall treat it with disrespect, (without specifying what the disrespect is) he shall be liable to lose his right hand—or, as the case may be, his life. While this law was under debate, a Protestant Peer, from the south of France, waited on the king, and told him that if the bill should pass, and an attempt was made to enforce it, it would produce an insurrection in that part of the kingdom; and earnestly besought that it might not be sanctioned by the throne. The king told him he should have gone with his complaint to the Minister of Religion. He replied, that he was a Protestant; and because his application was rejected there, he now appealed to his Majesty. The king is said to have turned on his heel, with the declaration, "You know, sir, there is no salvation out of the Catholic Church."

Another law was enacted, in the course of the same session, that marriages should be solemnized, not only before a magistrate, but subsequently before the clergyman to whose parish the parties belong. The object was, to compel all those who were not already avowed Protestants, to declare themselves Catholics. Quite different however, has been the result; as a large proportion of such persons, indignant at the course pursued, have declared themselves Protestants. Yet from such accessions as these, it is obvious that the cause of truth is rather weakened than confirmed; and in this view the subject is regarded by intelligent Christians in France.

Far the larger number of Protestants are in the South of France. There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecution of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous on the borders of Switzerland, and on the Rhine; in the two departments of the Upper and Lower Rhine, far more so than the Catholics.—There the Lutheran clergy are more numerous than those of the Reformed Church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

Though the government is thus hostile to the Protestants, and inclined to exercise severity towards them, yet so long as the charter of Louis XVIIIth is permitted to continue in force, they will retain no small degree of religious freedom, as by it they are permitted to circulate books, and on application to the constituted authorities to establish churches.—The general intelligence which exists in France, the freedom of the press, the unpopularity of the French king, and the prevalence of infidelity, all afford a sort of security to religious freedom.

The Bible is very rarely to be found in France, either in families or in the bookseller's shops.—Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are, almost without exception, extremely ignorant of its contents. It is indeed very rare to find ei-

ther a layman or a clergyman of this denomination, who appears to have any knowledge of it, except what is derived from a compilation of ten to be met with, made up from extracts from the histories of the Old and New Testament, the Apocrypha, and the Lives of the Saints.

The number of Protestants in France was estimated in 1807 at 2,000,000; and probably may now amount to 2,500,000, or 3,000,000 scattered extensively throughout the kingdom. This dispersion, if they can be united, will give them far greater influence. And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris. British Christians also, particularly in the labours of the British and Foreign Bible Society, and the Continental Society, are exerting a powerful influence in uniting the hearts and concentrating the efforts of the Protestants of France. Extracts from the Reports and Correspondence of the British Religious Charitable Societies, are regularly published. Attempts at persecution are immediately exposed in the English newspapers; and since the abolition of the *censure*, in those of France also. The clergymen employed as Agents, by the Continental Society, have succeeded in waking up a spirit of inquiry; and in a considerable number of places, their labours have been followed by unusual attention to religion, both among Protestants and Catholics. Several of the Catholic Clergy have, in consequence, come forward as open friends to evangelical religion.—Recorder & Telegraph.

PROTESTANTS IN FRANCE.

A strong disposition exists in France to separate from the Catholic Church, and to adopt Protestantism, on account of the interference of the priests in all affairs, public and private. A rich merchant at Lyons lately abjured the Catholic faith, and published his reasons therefor.—These being reprinted in a Paris Journal, it was immediately seized by the government, on pretence of its being the effect of party spirit.—The Catholic clergy are much alarmed and vexed at the course taken by several fathers of families, who, though Catholic born, chose to educate their children as Protestants.

London paper.

From the New-York Observer. FUTURE EXISTENCE.

Lo! on a narrow neck of land,
Twixt two unbounded seas I stand,
Yet how insensible
A point of time—a moment's space—
Removes me to yon heav'nly place—
Or—shuts me up in hell!

C. WENLEY.

The word *Hades* occurs, as I have already stated, just eleven times in the Greek of the New-Testament.

Before I proceed to the promised elucidation of all those texts where that original word occurs, it may be proper to array in one view, and in order as they occur in the New-Testament—the order which I intend to pursue in their successive treatment, all the places in which they may be found. The word *Hades* occurs twice in Matthew, xi. 23., xvi. 18., twice in Luke, x. 15., xvi. 23., twice in Acts, ii. 27. 31., once in 1. Corinthians, xv. 55., and four times in Revelation, i. 18., vi. 8., and 13. 14.

The writer would respectfully suggest to his readers, that they should mark with a pen or pencil, in the margin of their common Bibles or pocket Testaments, the fore-mentioned texts, that they may be discriminated in their devotional reading. The initial letter H. is easily made, and should it indicate *Hades* wherever it occurs in the original, and should G distinguish the occurrence of *Gehenna*, and T. the only place where *Tartarus* is found, the advantage would be great, themselves being judges—if a correct knowledge of the proper sense of Scripture enters into their own ideas of proficiency in wisdom. One more rule to English readers: whenever their H meets the eye, they should read *Hades*, and anglicise or familiarise the word to their thoughts and their lips; in both the other cases, read *hell*, as in our common version, on which account indeed it is of less moment to mark them at all.

The word *Hades* first occurs in Matthew, xi. 23. "And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to Hades: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day."

It may appear strange at first thought that the original should here be *Hades*,

and not Gehenna; an apparent incongruity, which belongs less to the sense than to the form of the phrase, which is observable in other places, and which vanishes from the path of investigation. The inhabitants of Capernaum had been spiritually distinguished; they had enjoyed the personal ministry, and witnessed the miraculous works of the Son of God; they had experienced all the exterior privileges of the kingdom of Heaven in their richest forms, their kindest features, and their purest light; and they had hardened their hearts in apathy, or fortified them in antipathy towards the message and the messenger, and the mercy of the heavenly visitation; and now in the text we hear the proclamation of their doom—but what is that doom? In answer we discriminate between the fact of it and the form of it. Their doom, as final rejectors of the Gospel, if such they died, could in fact be none other than Gehenna; but we are not inquiring into the positive facts of their history, but only into the import of the sentence as connected with the use of the word *Hades* in the text.

It is probable that the word *Hades* was not the very one originally and actually used by the Messiah, in his fearful denunciation against the dwellers at Capernaum. Christ was at home in Galilee, for there he had been educated. The word *Hades* was pure Greek, and rather too classical and unwonted to the common people to warrant the supposition of its use to the phraseology of the divine preacher—especially when we know of a more suitable word, which belonged to the "Jews' language," and which was the very counterpart, or rather the superior counterpart, of *Hades*: this is the Hebrew word *Sheol*. This word was in frequent use with their prophets in the original Hebrew of their inspirations; it was familiar to them all, and was used either to indicate the state of future existence merely, or the punishment there; and the connection in every instance was the certain clew to the meaning. It was often used for the place of punishment in eternity, as when it is said the wicked shall be turned into *sheol*, or hell, as in our English translation, Ps. ix. 18. We suppose that Christ used this expression to convey the meaning of a future judicial recompense to their unbelief, which could in fact be none other than Gehenna. Our main reason for this is the connective import of the verse next following: "But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Viewing this verse in the light of its context, and comparing it with other and parallel passages, we hesitate not to take the position that he meant to indicate in fact the ultimate gehenna of their doom. But here two questions may occur which deserve a solution: why did he use such an expression? and why did he not use *Gehenna*, and be definite?

1. Why did he use such an expression? Why say "shall be brought down to Hades?" The original word is correctly translated from the first future passive of *Katobiazō* signifying to be hurled down with irresistible violence, to be forcibly depressed or crushed. It occurs but twice in the New Testament, namely, here and in the parallel of Luke x. 15, and is there translated *thrust down*. Schleusner says it means, as we render him from the Latin of his lexicon—"thou shalt be precipitated into hell, or depressed to the lowest depths; that is, most wretched and very abject shall be thy condition." Now we suppose that the Lord conformed to the common usage in that vicinity of his youth; that he used a phrase which to his hearers was more forcibly intelligible than any other of which we can conceive; and that upon the principle of antithesis very common in the Old Testament, he could not have mentioned "heaven" in speaking of their exaltation, and not contrast it with *sheol* in predicting their depression. Take two (instead of twenty) instances as analogous:—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as Heaven; what canst thou do? deeper than sheol; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job xi. 7-9. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: if I make my bed in sheol, behold, thou art there." Ps. cxxxix. 7, 8. His expression was general; but it was not equivocal, not novel, not indefinite. Heaven symbolized the zenith of their privileges; sheol, the nadir of their doom. The expression is figurative, but most significant. The extremes of the antithesis indicated an immensity of intervening distance in the contrast, as well as an irreconcilable contrariety of qualities in their respective natures; while the familiarity of the terms in similar associations, and the reference to eternal judgment immediately following, left the hearers no room to doubt, in respect to the very tremendous and ultimate meaning of the preacher.

2. But it may be inquired if this was his meaning, why did he not use *Gehenna* at once, and be definite? I reply because his hearers could not so well have understood him; perhaps could not have understood him at all. The vale of Hinnom was at Jerusalem; and Christ spake these

words in Galilee, and, it is thought, in the vicinity, if not in the very city, of Capernaum, which was nearly, perhaps quite, one hundred miles north of Jerusalem. The facilities of travelling, and the rapidity of the circulation of knowledge in modern times, has in effect lessened and almost annihilated distance, but then Capernaum was very far from Jerusalem. A different dialect was spoken there, and a rusticity of manners, comparatively uncouth in the esteem of the metropolis, prevailed in Galilee. "And after a while came unto him they that stood by, and said to Peter, surely thou art one of them; for thy speech betrayeth thee." Matthew. xxvi. 73. "Now Philip was of Bethsaida, the city of Andrew and Peter." John, i. 44. Capernaum was further north, perhaps eight miles, than Bethsaida, and both were cities on the coast of the sea of Tiberias. If it be objected that this solution is not satisfactory, because Jesus uses the word *Gehenna* thrice in his sermon on the Mount, which we all admit, was pronounced one of the mountains of Galilee; I reply, such indeed is the fact in reference to that sermon, but it should be remembered that it was addressed not to a Galilean auditory, but to a vast and mixed assembly, "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matthew, iv. 25. In the preaching of Christ, the word *Gehenna* occurs with most frequency when he addresses the dwellers at Jerusalem, to whom the vale of Hinnom was a familiar image, and one of horrible definite significance; while in the other instances of its use, he addresses the twelve, either especially or exclusively; but, when he "upbraids" the impenitent cities of the north, he omits the use of the word.

May our own experience, reader, never become the unwelcome commentary upon the meaning of Christ in the passage we have considered!

PHILODEMUS.

From the Columbian Star.
MISSION TO AFRICA.

We have been favoured by William Crane, Esq. of Richmond, Virginia, with the following extract of a letter from Lott Carey, Missionary to Liberia, under the patronage of the Baptist General Convention. The letter is dated

MONROVIA, Aug. 16th, 1825.

DEAR BROTHER,

I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the *Fidelity*. Our Sunday school and Missionary school both go on and prosper, although our number is not as great as it has been.

I have made a visit up to Grand Cape Mount, and while I was there, I lost no time in endeavouring to determine what was the prospect of getting a school under way among them. They are very desirous that I shall establish a school up there. I think, if the Board will support a school one year, that after that time it may be conducted with very little expense; and all I am waiting for is books, and the opinion of the Board on the subject. Please lose no time in getting books sent on for this object, for that is the largest field for labour on this part of the Coast. Any man whose heart is set fully on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get it established.

Our little church has been wonderfully blessed of late. I baptized two yesterday; one the Sunday before; and three the Sunday before that.

If the Board of Missions ever intend to send a missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to perform it. May the Lord protect us both. I hope to come to your next annual meeting.*

Yours,
LOTT CAREY.

* The meeting of the African Missionary Society, next Easter Monday, in Richmond, is here intended.

WITTINGTON STATION.

We have understood that the funds for the support of this station are entirely exhausted; and that the missionaries meet with serious difficulty in their attempts to provide clothes, &c. for such of the little Indians as are destitute. A hope is indulged that some of our female societies will take the case into consideration, and that, by an exercise of their accustomed benevolence, the wants of these little sufferers will be comfortably supplied.

We have recently received a letter from the Rev. Lee Compere, Superintendent of this station, from which we make the following extracts:

DEAR BROTHER,
Some time since I received your very friendly communication, and intended acceding to your request before this; but owing to the unsettled state of our affairs, and the pressure of business on my hands, I have been at a loss how to write.

In the course of this year we have had added to our mission family, sisters Mary and Elizabeth Mason, whose province it

is to instruct in spinning and weaving, and to assist in other branches of domestic labour; but owing to a long and complicated sickness which sister Mary has experienced, the spinning and weaving have not progressed as they otherwise would have done. A beginning has been made, and we hope, unless something occurs to interrupt, that in these things our institution will not fall behind other institutions.

We are improving our farm as well as we can; not with the expectation of becoming independent of our brethren's assistance, but with the hope of lessening their burden. It would be highly gratifying to us could we see any prospect of ever meeting the whole of our expenses, that those funds which are necessary to the support of this establishment might be applied to others; but, to encourage such an idea, would be wrong; and only be laying the foundation for much disappointment. If a good farmer could be procured for this place, who would take a lively interest in the prosperity of the establishment, and not feel indisposed to personal exertions, we should derive a considerable advantage. A general mechanic, who could make wheels and looms, and do plain carpenter's work, would also be very serviceable. If one or both of these descriptions of persons could be engaged, who would feel it a privilege, and not a burden, to be thus employed, we might manage our affairs with more ease, and to greater advantage. But whoever forms a part of a mission family, ought to be a Missionary indeed, or he will be a hindrance, and not a benefit.

Our School, owing to the variety of causes, but especially the unsettled state of the country, has not been as promising throughout the year as we should have desired; it has, however, of late, assumed a better appearance, and is encouraged by the leading men of the nation, to an extent, we have never before witnessed; and we trust that, when the affairs of this people become more settled, not only to see an increase of scholars, but an increased attention to all those branches of science, that will ultimately become useful to them. Our general number of scholars is 34; 8 of whom are studying English grammar and Geography, 14 are ciphering, 25 are reading in the New Testament, the rest are in first lessons. The determination of our brother Simons to leave this place, for further improvement, has rather unsettled our mission family; but we hope the Lord will supply his lack of service, in the person of brother Doty, whom we expect at this place by the first of November. It is due to brother Simons that I should say, that, during his residence among us, we have found him a missionary indeed; and though we think his determination premature, yet we trust he is governed by motives that will ultimately be crowned with success. We regret his departure extremely; but having confidence in his piety towards God, and his love for the souls of men, we are constrained most heartily to bid him "God speed."

In taking a review of the past year, we have much reason to humble ourselves before God, while we reflect how little we have done for his glory, and the good of our fellow men; yet we have abundant reason for gratitude to Him, when we remember that He has thus far conducted us throughout the vicissitudes of a changing and troublesome world, and has caused his goodness and mercy to pass before us. We have not been without difficulties and trials through the past year. We have had many. But, if we have had difficulties to encounter, that have sometimes sunk our spirits, and made us fear for the ultimate success of our labours, yet our labours have been gradually increasing, and we have some reason to hope that their effects are beginning to be seen and felt,—if not in a proportion equal to our wishes, yet certainly more than equal to our deserts. But if the good that has already been done, were to determine the extent of the means that should be hereafter used, we feel that we should fall short. In dependence on our heavenly Father, we must yet be dependent on our kind patrons, for whose liberality we desire ever to be grateful. It is our privilege to sow the seed of the kingdom, as far as opportunity will admit, but we are obliged patiently to wait and pray, till he who can cause it to take root and spring up shall bid it grow. But if it is the word of the Lord that we dispense, we have this consolation—"That it shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he hath sent it." The opposition to the blessed gospel has for some time been gradually declining, and some reason we have to hope that most, if not all, the external hindrances have been removed out of the way.—Col. Star.

GLAD TIDINGS.

Georgia.

Extract of a letter from the Rev. Wilson Conner, to the Agent of the General Convention, dated Montgomery county, September 20:

DEAR BROTHER,

I now feel to bless the name of our merciful God, for the great things he is doing in this place. Here I have laboured for about twenty years, without any appearance of success; but, about the middle of July, it pleased God to add his special blessing to my ministry. The third Sabbath in August I baptized five of my neighbours; the fourth Sabbath I baptized six; and last Sabbath I baptized seven; making eighteen in the whole.—One other has since been received, and will be baptized next Sabbath, and I hope one will not be all. The work is powerful, and the excitement seems general.—Among the persons baptized, is one son-in-law, and three daughters. O that I could praise the Lord for his goodness, and for his wonderful works to the children of men!

Yesterday, brother Hand and myself constituted a church here of 34 members, and ordained their deacons. The wilderness and the solitary place really is gladdened, and the desert seems to rejoice and blossom as the rose. "O, when shall the glad tidings spread, the spacious earth around!"

My dear brother, my health is not good. I feel that I am hastening to the land of silence—that place appointed for all living. But, if I can only finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, with faithfulness, all will ultimately be well. I look forward to that day, when all the family of our heavenly Father will sit down together in the kingdom of God, and go no more out. There, my dear brother, may we meet, for our Saviour's sake.—Col. Star.

BAPTIST ASSOCIATIONS.

Columbia.—The Annual meeting of this body was held at Chappawmick Meeting-house, Stafford county, Virginia, on the 25th, and three succeeding days of August. The Rev. O. B. Brown, was chosen Moderator, and, in consequence of the continued indisposition of brother John Fox, the standing Clerk, brother George Love, of Middleburg, Loudon county, was appointed in his place.

The Association consists of 16 churches; which are supplied by 8 ordained ministers. The total number of members is 1657. During the past year, 87 persons were received by the churches to baptism and fellowship.

A proposition was made to the Association by the church at Alexandria, to prepare and recommend to the churches for their adoption a judicious scriptural treatise on church discipline. After some discussion, the proposition was agreed to; and brethren J. Johnson, J. Bryce, O. B. Brown, S. Cornelius, and R. Latham, were appointed a Committee to prepare and to lay such a treatise before the next Association; which, if approved, may be submitted to the churches for their consideration.—Col. Star.

Chataque, N. Y.—This Association held its annual session at Gibsonville, Pennsylvania, on the first Wednesday in September. The brethren had a delightful and refreshing time—all in harmony and love.

A correspondent writes to us as follows:—"Upon the subject of missions, there was much said; and what, at the present time, is but like a grain of mustard seed, will, I trust, soon become a great tree."

"Our Association recommended to the churches to meet by their delegates, on the third Wednesday of October, to form an auxiliary in this county for the Baptist General Tract Society. We shall probably wish a depository established in this county. Our brethren seem generally interested in the plan, and I anticipate a pleasant meeting."—Col. Star.

REVIVAL IN MONS N, Ms.

Extract of a letter to the Editors of the Recorder and Telegraph, dated "Mons, Oct. 17, 1825.

"It may be gratifying to the friends of Christ, to hear that God has, in infinite mercy, visited this place, the present season, with the outpourings of his Holy Spirit. His gracious influence upon the hearts of sinners, began to be visible early in April. Soon the anxious inquiry was heard from many distressed souls, 'What must we do to be saved?' The work progressed with power. The sovereignty and richness of divine grace have been strikingly manifest, in the hopeful conversion of many who were enemies to God by wicked works. About 120 entertain hope that they have passed from death unto life—60 have, on examination, been admitted to the church. Of this number, 50 made public profession of their faith, and were received to the communion of God's people, on the first Sabbath in this month. The solemn ordinance of baptism was administered to 20 adults, one of whom was near 70 years of age. The work still continues. A number are under serious impressions. It has been an animating season to the friends of Christ, and we hope that He who has the residue of the Spirit, will carry on his work, till the many who are yet in their sins, shall be brought to submit to Christ, and yield themselves to him as alive from the dead. Yours, &c.

A. ELY."

IONIAN BIBLE SOCIETY.

In Corfu, one of the seven islands belonging to the Ionian republic, is a flourishing Bible Society under the above title, having Auxiliaries in each of the other six, viz. Cephalonia, Zante, Santa Maura, Cerigo, Ithaca and Paxo. Many sufferers by the Grecian War, who have sought an asylum in these islands, (which are under the patronage of England,) have been supplied with copies of the Holy Scriptures.—*Rec. and Telegraph.*

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, OCTOBER 31, 1825.

As some of our remarks that appeared in the 36th number of this paper, have excited the "surprise" of our Pedobaptist friends, we feel called upon to explain. Our remarks were not made without reflection, they were intended to be guarded.—We dare not make an assertion without support, and we now offer our reasons for the language we used on the occasion referred to.

The first part of our remarks which are objected to, is as follows:—

"And when we have seen so many pious, intelligent, and learned Pedobaptist brethren admit that *Baptism is immersion*, and that only, we confess we have hoped that they would consent to practice according to that which they acknowledge to be the solemn appointment of Jesus Christ."

And secondly, "Let the Congregational churches come forward in practice as well as concession, upon the plain, scriptural ground, in regard to Baptism and its subjects, and 300,000 Baptists in the U. States, to say nothing of those in other countries, would hail them as not only churches of Christ, but in gospel order also; and we are persuaded they would, in thus paying respect to the institutions of their Lord, meet his approbation, and enjoy an approving conscience."

We are asked in reply to the first remarks,

"Who are these 'many pious, intelligent and learned Pedobaptist brethren,' who 'admit that Baptism is immersion, and that only?'"

In answer to this question we introduce the following, from among the number of Pedobaptist writers, who, if we can understand their language, have made the full concession suggested by us.

BURDESS: "The words *Baptizein* and *Baptismos*, are not to be interpreted of aspersion, but always of immersion."—*Theolog. Dogmat. L. V. C. i. § 5.*

VITRINGA: "The act of baptizing, is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles."—*Aphrisani Sanct. Theolog. Aphoris. 484.*

STAFFORD: "By baptism we understand that rite of the New Testament church, commanded by Christ, in which believers, by being immersed in water, testify their communion with the church."—*Institut. Theolog. Polem. Tom. I. Cap. iii. § 1635.*

LIMBORCH: "Baptism is that rite, or ceremony, of the New Covenant, whereby the faithful, by immersion into water, as by a sacred pledge, are assured of the favour of God, remission of sins, and eternal life; and by which they engage themselves to an amendment of life, and an obedience to the divine commands."—*Compleat Syst. Div. B. V. Chap. XXII. Sect. i. Mr. JONES'S Translation.*

HOSPINIUS: "Christ commanded us to be baptized; by which word it is certain immersion is signified."—*Hist. Sacram. L. II. C. i. p. 30.*

CASAUBONUS: "This was the rite of baptizing, that persons were plunged into the water; which the very word *Baptizein*, to baptize, sufficiently declares.—Which as it does not signify *Duneein*, to sink to the bottom and perish; so, doubtless, it is not *Epipoladzein*, to swim on the surface. For these three words, *Epipoladzein*, *Baptizein*, and *Duneein*, are of different significations. Whence we understand it was not without reason, that some long ago insisted on the immersion of the whole body in the ceremony of baptism: for they urge the word *Baptizein*, to baptize."—*Annot. in Matt. iii. 6.*

MR. SELDEN: "In England, of late years, I ever thought the person baptized his own fingers, rather than the child."—*Works, Vol. VI. Col. 2006.*

KECKERMANNUS: "We cannot deny, that the first institution of baptism consisted in immersion, and not sprinkling; which is quite evident from Rom. vi. 3, 4."—*System. Theolog. L. III. C. viii. p. 369.*

BOSSUET: "To baptize signifies to plunge, as is granted by all the world." In Mr. STENNETT, against Mr. RUSSEN, p. 174.

VENEMA: "The word *Baptizein*, to baptize, is no where used in the Scripture for sprinkling; no not in Mark vii. 4. otherwise than appears to some."—*Institut. Hist. Eccles. Vet. et Nov. Test. Tom. III. Secul. i. § 138.*

G. J. VOSSIUS: "*Baptizein*, to baptize, signifies to plunge.—It certainly therefore signifies more than *Epipoladzein*, which is, to swim lightly on the top; and less than *Duneein*, which is to sink to the bottom, so as to be destroyed."—*Disputat. de Bap. Disp. I. Thes. i. p. 25. Amstelod. 1643.*

MR. DANIEL ROGERS: "None, of old, were wont to be sprinkled; and I confess myself unconvinced by demonstration of Scripture for infants' sprinkling. It ought to be the church's part to cleave to the institution, which is dipping; and he betrays the church, whose officer he is, to a disorderly error, if he cleave not to the institution, which is to dip. That the minister is to dip in water, as the meekest act, the word *Baptizo* notes it. For the Greeks wanted not other words to express any other act besides dipping, if the institution could bear it. What resemblance of the burial or resurrection of Christ is in sprink-

ling? All antiquity and scripture confirm that way. To dip, therefore, is exceeding material to the ordinance; which was the usage of old, without exception of countries, hot, or cold." In Dr. Russell's *Just View of Doctrines and Practices of John, &c. Epist. Dedicat. p. 5.*

J. J. WESTSTADT: "To baptize, is to plunge, to dip. The body, or part of the body, being under water, is said to be baptized." Comment. ad Matt. iii. 6.

ZEPPERUS: "If we consider the proper meaning of the term, the word baptism signifies plunging into water, or the very act of dipping and washing. It appears, therefore, from the very signification and etymology of the term, what was the custom of administering baptism in the beginning; whereas we now, for baptism, rather have rhanism, or sprinkling." In *Lectures on the Crit. Sac. Lond. 1640.*

MR. POOLE'S CONTINUATIONS: "To be baptized, is to be dipped in water; metaphorically, to be plunged in afflictions. I am, saith Christ, to be baptized with blood, overwhelmed with sufferings and afflictions." Annotations on Matt. xx. 22. Edit. 1688.

WALKER: "The external form of baptism is immersion into water, in the name of the Father, of the Son, and of the Holy Spirit." *Enchiridion*, p. 425.

GERHARDUS: "Baptismus et Baptisma, from *Baptizein*, to baptize, to immerse, to dip, and that, properly, into water; it has a likeness to the words *Buthidozo* and *Bathmo*, each of which signifies to plunge down into the deep."

MR. PARKHURST: "Baptizo (from *Bapto*, to dip) to dip, immerse, or plunge in water.—To baptize, to immerse in, or wash with water.—Figuratively: to be baptized, immersed, or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings."

THOMAS: "Baptizo, to baptize; to immerse, to dip." *Concordantia Græca*, sub voce.

CONSTANTINUS: "Baptismus, baptism; the act of dyeing, that is, of plunging." Edit. 1592.

MR. WILLIAM YOUNG: "Baptizo; to dip all over, to wash, to baptize." *Latin-English Dictionary*.

The word *baptizein*, both in sacred authors, and in classical, signifies, to dip, to plunge, to immerse, and was rendered by Tertullian, the eldest of Latin fathers, *ingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en hudati, en to Iordan*. But I should not lay much stress on the preposition *en*, which, answering to the Heb. *Beth*, may denote with as well as in, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said *anabainein, to arise, emerge, or ascend*, v. 16, *apo tou hudatos* and *Acts viii. 39, ek tou hudatos, from out of the water*. Therefore, the Greek word is adopted. I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer." *The Pedobaptist Dr. Campbell's Note on Matthew iii. 11.*

We add to these the names of the Rev. Mr. Chauncey, minister of the Congregational Church in Scituate, Mass. in 1740, who maintained that baptism was immersion only; and the name of the Rev. Henry Dunster, first President of Harvard College, Mass. who became convinced that baptism was immersion only, and believes the only proper subjects; the avowal of which conviction led to his dismission from the Presidency of that Seminary, after having sustained the office with great ability for 14 years.—See *Cotton Mather's Magnalia*.

We shall now suggest but one instance more; we refer to a writer (probably Professor Robinson, of Andover, Mass.) in the *Christian Spectator*, published in New-Haven, June 1st, 1824; in an exegesis on 1. Corinthian 15. 29, in which the writer if we understand his language, plainly concedes that Baptism is immersion. This exegesis may be found in the second volume of this paper, No. 4.

We consider the Spectator a work of high character, and being conducted under the direction of Pedobaptists, we think, independent of an acquaintance with the author of the exposition referred to, we have a right to understand it as expressing their sentiments on this subject.—We add, because we think we have a right to add, to this mass of testimony in favour of immersion, this one remark:—All those pious and intelligent men, who have left the Pedobaptist connection, and united with the Baptists, and have practised according to their conviction of duty, must be ranked among Pedobaptists, who concede that baptism is immersion, and that only, and we rejoice that the number of such men, in Europe and America, within a few years has not been small.

We are asked, if it "is legitimate reasoning to infer from the admission of Pedobaptists that immersion is as really baptism as affusion or sprinkling are, that immersion only is baptism."—We freely answer, No. And we have never claimed this ground; but we have referred to Pedobaptist writers, who admit that Baptism is immersion, and not Rhanism, or sprinkling. And we here remark that if the Christian ordinance called Baptism, is in reality Rhanism, or sprinkling, then it is not Baptism, and if it is Baptism, it is not Rhanism, or sprinkling. For these are two different words, referring to two very different actions.

If Baptism signify to dip, plunge, or overwhelm as it appears from the above quotations, Pedobaptists have abundantly conceded, then there is as great impropriety in talking of the mode of Baptism, as there would be in talking of the mode of immersion; for Baptism and immersion are synonymous.

We are told, that, "we may as lawfully depart from the Apostolic mode of Baptism, as to

depart from that mode of administering the sacrament of the Supper"—this we admit, but will any Christian allow that a departure from the divine rule in the one instance, will justify a departure in another?—We think not.

But baptism is a significant ordinance, as suggested by the Apostle to the Romans, 6th Chapter. "Therefore we are buried with him by Baptism into death," &c. On this passage, (the Pedobaptist) Macknight remarks, "Christ's baptism was not the baptism of repentance, for he never committed any sin; but he submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection."

If the candidate be a willing believer—the element in which he is baptized be water—and the quantity sufficient to overwhelm him, and he be buried therein, and raised again therefrom, all that is essential to the mode of attending to this ordinance is secured, so far as pertains to the candidate. It is not important whether the water be 2 or 4 feet deep,—or whether the administrator and candidate be dressed in vestments prepared specially for the purpose or not—or whether the person baptized be laid upon his face, or back—or whether he be baptized kneeling, or standing on his feet. The things designed to be signified by the ordinance may be fully recognized, notwithstanding these variations in some circumstantial matters.

So likewise, as it regards the sacrament of the Supper, Bread and Wine, must be used by the communicants. The broken bread represents the body of Christ broken for sinners—and the wine represents the blood of Christ, which was shed for the remission of sins—we cannot perceive that there is any thing in the design of the ordinance, that should make the position of the body in which the elements are received, or the kind of wine, or bread, which is used, or the place in which the feast is celebrated, or the time, important. As it regards the time, however, so far as our acquaintance among Baptist churches extends, they are uniformly in the habit of attending to the communion at evening. And as it regards the kind of bread proper to be used, we have long held the opinion, that as unleavened bread was undoubtedly used at the first institution of the sacrament by our Lord, and as an inspired Apostle makes it emblematical "of sincerity and truth," see 1 Cor. 5. 8. that there would be a fitness in making use of this kind of bread only, on such occasions. But if Baptists are wrong in some things, (as they undoubtedly are), their wrong does not justify their neighbours in doing wrong.

In the last remark objected to, viz: "Let Congregationalists come forward in practice, as well as concession," &c. we perceive that we were misunderstood; our intention in these remarks was simply to express our fixed opinion, founded on good evidence, that in keeping the commands of Christ, "there is great reward," not only hereafter, but also at the present time; and in confirmation of this truth, we not only have the declaration of ancient saints, but many of modern times, who have surmounted their early prejudices, and submitted to follow their Lord in the way of his appointment, and have found his yoke to be easy, and his burden light.

We cannot answer for individuals, but we would be very far from suggesting that the great body of pious and respectable Congregationalists are persisting in a wilful error.—It is not for us to judge the hearts of men,—that is God's prerogative. We believe, however, that there is a vast amount of enjoyment lost to Christians, by the want of a proper attention to duty. Says the Saviour, "those who honor me, I will honor." No Congregationalist will pretend, that the unconscious babe receives any divine consolation, at the time of his public dedication to God. But with the willing convert, who believes with all the heart—and from love to his divine Saviour submits to be publicly buried with him in baptism,—there is a peace which passeth knowledge, and the approving testimony of a good conscience, which those are deprived of, who wrest, or neglect this holy ordinance of God's appointment.

The experience of multitudes will testify, that there is a consciousness of divine approbation felt, while attending to this duty, of which the heart would not be deprived for any thing which the world can offer in compromise.—And it is to this inward consciousness of the divine approbation, accompanying the performance of a duty so clearly revealed in the word of God, that much of the tenacity with which Baptists cleave to the ordinance of Baptism, may be traced.

It affords us great satisfaction to learn that the revival of religion continues to increase in Suffolk, many have there been buried with Christ in baptism, on a profession of their faith in him. And the work has extended into the adjoining Societies of Agawam, West-Springfield, and the Church and Society under the Pastoral care of Elder Thos. Barret, are now sharing in the rich effusions of the Holy Spirit. May the work continue to spread, until the influence of divine grace shall renovate our ruined world.

Communicated.

On the 21st day of October, 1825, the new Baptist Meeting house in the north part of Norfolk, designed to supply the place of one destroyed by fire two years since, was opened for the worship of God. Met at 10 A. M. for prayer. Elders Babcock, Hartwell, and Doty, were present. Elder Doty delivered a discourse founded on 1. Cor. xiv. 40. *Let all things be done decently, and in order.* The exercises were agreeable, the singing excellent, and the assembly solemn. May the Lord make the effect salutary.

General Intelligence.

Intelligence had been received in England, of the capture of Arracan, the chief town of the province of that name, in the Burmese empire, and that Denobah had fallen into the hands of the British forces without opposition. The struggle on the part of the Burmese, appears to be much less vigorous, than that formerly made by Tippoo Sultan in defence of his dominions. There is very little doubt it will terminate, first or last, in the conquest of the natives, and probably the annexation of the Empire to the British dominions.

The following account of Arracan, is from the London Courier of Nov. 14th.

"Arracan, the capture of which is announced in another part of our paper, is the chief town of Arracan, a province of the Burmese empire. It is situated in lat. 20. 40. N. and long. 93. 5. E. 'This town and fort,' says Symes, 'were taken by the Burmans in 1783, after a feeble resistance. They found a considerable booty, but on nothing was a higher value placed than an image of Gaudma, (the Gautama of the Hindoos, a name of Buddha,) made of brass, and highly burnished. The figure is about ten feet high, and in the customary sitting posture, with the legs crossed and inverted, the left hand resting on the lap, the right pendant. This image is believed to be the original resemblance of the Keeshe (saint) taken from life, and is so highly venerated, that pilgrims have for centuries been accustomed to come from the remotest countries, where the supremacy of Gaudma is acknowledged, to pay their devotions at the feet of his brazen representative. There were also five images of Raeshyas the demons of the Hindoos, of the same metal, and of gigantic stature, the guardians of the sanctuary. A singular piece of ordnance, of most enormous dimensions, was also found, composed of huge bars of iron, beaten into form. This ponderous cannon measured 30 feet in length, two and a half in diameter at the mouth, and 10 inches in the calibre. It was transported by the Burmans to Ummerapoora by water, as a military trophy, and Gaudma, with his infernal guards, were, in like manner conveyed to the capital, with much pomp, and superstitious parade."

An association, of a private nature, but of men of known wealth and character, has been formed to recover the treasures which were sunk in Vigo Bay in the reign of Queen Anne. Smollet describes the amount as 14 millions of pieces of eight; and we are informed that the galleons are entire, and may be distinctly traced at low water. The contract is with an Englishman, and the half of what is recovered is to go to the Spanish government, which is sufficiently anxious to see the undertaking speedily realized. The great diving-bell of Kamsgate, and other bells, with a complete crew of English divers, under a strong protection, will sail in a few days. It is ascertained that the galleons are on a sandy bottom, and if we may believe what we hear, there is no doubt of success. The bay of Vigo being enclosed with a narrow entrance, is very calm, and this will much favour the undertaking.

Com. Porter.—One of the Washington papers state, that the report of Com. Porter's having been invited to accept a command in the Mexican service, is well founded, and that a similar invitation has been made to him by Colombia. It is not known whether either of them will be accepted. When the vessels at present building for Mexico shall have been completed, her navy will consist of the Congress, (formerly the Asia), four or five frigates, and several vessels of inferior size. The Colombian government are also increasing their navy, and are building a number of ships in England and the United States.

N. Y. Daily Advertiser.

Slaves in Maryland.—Efforts are making in Maryland, to free that state from the evil of slavery, which the error of a past generation has imposed on the present. The Anti-Slavery Society at Baltimore, has resolved to use its influence to procure the passage of a law by the Legislature, fixing a date, beyond which all persons born in the state shall be free, without regard to colour; to which end they have determined to enquire out candidates for the Legislature, who are friendly to their philanthropic views.—N. Y. Statesman

The English alphabet contains twenty-four letters; to which, if we add j and v, consonants, there will be twenty six; the French contains twenty-three; the Hebrew, Chaldee, Syriac and Samaritan, twenty-two each; the Arabic twenty-eight; the Persian thirty-one; the Turkish thirty-three; the Georgian thirty-six; the Coptic thirty-two; the Muscovite forty-three; the Greek twenty-four; the Latin twenty-two; the Slavonic twenty-seven; the Dutch twenty-six; the Spanish twenty-seven; the Italian twenty; the Ethiopic and Tartarian, each two hundred and two; the Burmese nineteen; the Chinese have, properly speaking, no alphabet, except we call their whole language by that name; their letters are words, or rather hieroglyphics, amounting to eighty thousand.

SIERRA LEONE.—By the official returns in August, 1822, it appears that the population of Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated

by the abolition of the slave-trade, such is the remorseless villainy of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave-ships, has been dreadful. They are settled in villages, under the superintendence of missionaries or schoolmasters, sent out from this country, and of native teachers and assistants, whom the settlement now begins to supply. The effect of this training has been such, that though, when the population of the colony was only four thousand, there had been forty cases on the calendar for trial; ten years after, when the population was sixteen thousand, there were only six; and not a single case from any of the villages under the management of a missionary or schoolmaster. It is affirmed that the authority of the word of God, in connexion with Christian discipline, supercedes among them almost all necessity for human laws. "Most of those with whom I live," says a missionary, (whose life has since been sacrificed in this good cause,) "I have seen brought from the holds of slave-ships. I have seen them rise from the chains of the slave dealer to become industrious men and women, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceful neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ." Would this true servant of his heavenly Master have exchanged that feeling for all the victories of Bonaparte, and all his power, even if that power had been stable?—Could any success in the pursuit of fame or fortune have given him a happiness equal in kind or degree, to that which he thus deserved and obtained? Captain Sabine of the Engineers, has authorized the Committee to state his testimony, that "after spending six weeks in the colony, and very closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regents Town, their spirit and conduct are such, that he is persuaded there is not to be seen upon earth, a community of equal size, so truly exemplary." A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, Sir Charles McCarthy replied, "no other than teaching them the truths of Christianity, which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people; and believe me," he added, "if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you."

Distressing Event.—On Saturday last, as Capt Oliver Locke, of Lexington, Mass. with one of the military company commanded by him, were firing at a mark, a discipline common in rifle companies, to prepare themselves for firing at a target on an appointed day, Capt. Locke stepped behind the small door of a barn, on which the mark was, to chalk his own bullet holes, (saying to a lad who was with him, we will chalk on the outside as the other is wet,) when his friend, without the least suspicion that he was there, fired at the mark. The fatal bullet passed through his body, and he expired in about two hours.

Bears.—These troublesome animals are unusually numerous in this vicinity the present season. A few evenings since, Mr. Adam Inman, of Orono, on his way home from this place, when about seven miles distant, was alarmed by a rustling among the underbrush near the road in which he was travelling. On listening, he was convinced that some wild animal had scented the provisions with which his pack was stowed, and was making haste to partake of them. He immediately faced about, dropped on one knee, and presented his fowling piece, well charged with ball and buckshot, determined not to give up the hard earned fruits of his industry to the freebooter, without a struggle to protect them. The animal made his way directly to the road, and rapidly advanced upon his wary enemy. Inman, knowing from his footsteps that he was near, (though the extreme darkness of the night prevented him from seeing him) inclined his head as near the ground as possible, in the hope of getting a sight of the foe, before he should close with him. In a moment, a bear, blacker than the shades that surrounded him, and one of the largest of the species, reared on his hind feet immediately before him, and with open mouth, rushed upon his prey. At this critical moment, Inman's presence of mind did not forsake him, but, deliberately leveling his piece, shot the sable robber through the heart, and laid him dead at his feet. So near was the bear, that his hair was burned by the powder of Mr. Inman's gun. His weight was 250 lbs. and his skin measures nearly six feet in length.—Bangor Gaz.

Afflicting Providence.—A gentleman, says a Lockport paper, called at our office this morning, and related the following circumstance: A young man by the name of Ephraim Dart, of Royalton, in this county, had been paying his addresses to a young lady in his neighbourhood, and this day was fixed upon for their wedding. He paid a visit to her last Sunday evening, apparently in the full enjoyment of health—with the prospect of long life, and in the pleasing anticipation of the approaching period, which would enhance his happiness

by a union with the object of his affections.—As he arose to depart, he turned around so as to wish her a good evening, and dropped down dead upon the floor! Thus has an anticipated occasion of joy and gladness, been made a season of mourning; and she that was to have been attired as the happy bride, is now clothed in the sable vestment, which bespeaks but faintly the anguish of the heart.

Kentucky is losing her citizens by hundreds and by thousands; that is, by removal to the westward faster than she has acquired them from the eastward for some years. It is supposed that more than a hundred waggons with families have passed through Frankfort within the last ten days.—Frankfort paper.

OBITUARY.

In this city, Mr. Aaron Colton, aged 47. William H. son of Mr. Manna Case, 4. At Middletown, on the morning of the 21st inst. Minor Hotchkiss, Counselor at Law aged 34. At Hebron, on the 17th inst. Mr. John Henry Post, aged 31 years, son of Mr. David Post.

NOTICE.

By order of the Honourable Court of Probate for the District of Suffolk, six months from this date are allowed the Creditors of the estate of Martin Sheldon, Jun. late of Suffolk, deceased, represented insolvent, to exhibit their claims against said estate.

Notice is hereby given, that we will attend to the business of our appointment, at the late dwelling of the deceased, on the 24th day of January, and 24th of April, 1825, at 1 o'clock P. M. All claims not exhibited according to law, will be barred of a recovery.

Andrew Denison, } Commiss'rs.
Thaddeus Lyman, }

Suffield, Oct. 24th, 1825. 3w

THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street. This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$500,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter	Nathan Morgan,
Wm. W. Ellsworth,	Robert Hudson,
Merrick W. Chapin,	Edward Feltus,
James B. Hosmer,	James H. Wells,
Charles S. Phelps,	

WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secretary.
Hartford, July 7, 1825. 25ff

NEW GOODS.

ELIJAH ARNOLD AND JAMES G. BOLLES, inform the public that they have formed an association in business under the name of

ARNOLD & BOLLES, and have taken the stand next south of Mr. HORACE HAYES' Hardware store, opposite the State-house, Main-st. Hartford, where they are now opening, and will offer for sale, an extensive selection of

Staple and Fancy Dry Goods,

Including nearly every article in that line, which was considered adapted to this market. It will give them great pleasure, to receive the visits of their friends and of purchasers generally and it shall be their constant endeavour to gain and retain the public approbation and patronage.

FAMILY MEDICINE STORE.

Where Medicines may be obtained day and night.

THE subscriber has for some time past endeavoured to make his establishment worthy the patronage of FAMILIES and PHYSICIANS, by devoting his attention to retailing MEDICINES, WINES, and LIQUORS, of the best quality, Compounding Physicians' Prescriptions, and preparing all the common Compounds personally with the PUREST ARTICLES.

Many of his MEDICINES he has imported direct from "APOTHECARIES HALL," LONDON, the first Medical establishment in the world. He has also imported in the Brig *Bramin*, from Madeira, via Canton, a supply of MADRINA WINE, which needs no other recommendation than a trial. Also constantly on hand, a full assortment of Wines and Liquors.

*As the subscriber has taken the House directly over his Store, MEDICINES MAY BE OBTAINED AT ALL TIMES, and every article is warranted to answer the description given of it, or the money will be refunded.

by E. W. BULL.
Sign of the "GOOD SAMARITAN," No. 1, Samaritan House.
July 26.

A TINA INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President
SAAC PERKINS, Secretary.

A WET NURSE

Wanted in a family in a retired situation. Apply at this office.
Hartford, Oct. 8, 1825.

From the Christian Watchman.
CALVARY.

Sing, trembling Muse, how on the awful brow,
Of Calvary veiled in unearthly shadows,
As on a darkened theatre, was wrought
The tragedy that moved the universe,
And moulded all its destinies anew!

The mist of years hath melted. Where am I?
Without thy walls, temple'd Jerusalem!
Amid the throng of thy tumultuous people,
Upon the Hill of Death.—Three crosses rise,
From yonder rocky bed. Three forms of men.

Are quivering on them! Are they all alike,
Fetters upon whose dark atrocious deeds,
Stern Justice hath affixed her burning brand?
Speak, ye invisible spirits! who attend
On injured innocence, is there not One,
Pronounced unblamed by Rome's proud Procurator,

Even in the solemn, public, Judgment Hall?
Ah! ye are silent.—Some dread mystery
Hangs o'er this scene, ye cannot pierce as yet!

Spirit of Prophecy! Unveil thy light,
And to my trembling heart the truth disclose.
The veil of Heaven is rent. And thro' the gloom,

I see! I see! upon that midmost cross,
In fashion as a man, and humbled low,
(O awful "mystery of godliness!")
Awful, and yet engaging! dear, though dread!

My Lord! my God! God manifest in flesh!
And "numbered with transgressors!" It is He!

Bear witness, blessed spirits! ye who bowed
Around his throne on high, bear witness now,
To His eternal glory. On that throne,
Man's misery touched His heart. For man He left

That glory. Threw aside the form of God,
Assumed a servant's state, and to the world
Came, gentle as a man to sympathize,
Yet able as the Omnipotent to save!
The world beheld Him, but it knew Him not.
Blind to the beauty of His holiness,
It turned from Him in scorn. In vain were all

His miracles of mercy, and His words,
Fraught with celestial wisdom. One betrayed,
And others crucified Him! Tell it not,
In Hell, lest demons triumph! Nor in Heaven,
Lest angels tremble!

He had come to die!
He saw the storm of ruin that o'erbung,
Man's whole horizon. Was there none could save?

He threw himself upon the lifted cross,
'Twixt earth and heaven. The bolt of vengeance fell,
That would have shivered and consumed the world.

But fell on Him. He, self devoted, caught
The wrath in his own bosom, and quenched it there!

Stupendous sacrifice!—I see Thee now,
Incarnate Love! I see Thee, on that tree,
Of agony and execration hung;
Girt round with scornful men. O they have wreathed

Thy throbbing temples with the pointed thorn,
In bitter mockery; Prince of Life! I see
Thy precious current draining drop by drop,
Thro' every wound with anguish. Yet the look,

Of bland and suffering meekness changes not!
Methinks that silent meekness doth upbraid
Thy murderers! Methinks, expostulates
With me. Hark! Didst thou speak, my dying Lord?

"O man of many sins! behold the price,
Of thy redemption. Look, and sin no more!"
I hear Thee, Lover of my soul! I hear,
And my whole heart is moved. O let me die
To sin, with Thee! I would not leave thy view!

I feel a sweet and secret sympathy,
Grow as I gaze upon Thee. I would share,
My suffering Saviour! every pang of Thine,
Each throb, each pulse, each thought!

So shall I know
The bitterness of sin. So shall I feel,
What dread desert of death was mine! What love

Unbounded, Thine! my Life! my Hope! my Joy!
My Triumph! and my Song!

But 'tis the hour,
Of Thy soul's travail now. Mysterious hour!
How like a mountain doth our guilt oppress,
That wrung, and crush'd, and quivering heart!

I see
The fainting head sink on that throbbing breast!
The languid eye pour its last look of love!
Then darken into death.

There was a sound,
Of agony, and prayer, and triumph, came,
From those expiring lips! My heart shall drink

The spirit of his Words, and life forever!
"Thine finish'd!" Heaven hath caught the rising cry.

And echo'd back to earth. But who can tell,
The fullness of its meaning? Yet a while,
And He who utter'd will himself explain,
And pour the brightness of Eternity,
Where rested Time's dark shadow!

Calvary!
Thy name to me is balm. My thoughts repose

On thee, the live long day; and when at night,
Deep sleep descends on men, my thoughts awake,

And muse upon thy wonders. Round the Cross,
Twine my eternal hopes, and flourish there!
NEWTON.

IMPORTANCE OF DOMESTIC RELIGION.

Masters of Families,

You have often heard, and perhaps always admired the resolution of Joshua. He had gathered all Israel together in Shechem—and thus he addressed them. "If it seem evil unto you to serve the Lord; choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord." This determination derives a considerable force from the person who forms it—it was Joshua. But who was Joshua? A

soldier, a hero, a commander in chief of the armies of the living God, the governor of Israel, the principal man in the State. He it was, who in the presence of an assembled country, was not ashamed to say, "As for me and my house, we will serve the Lord." And this resolution, O ye masters of families, is that which we wish to enforce upon you all. O that we could find out acceptable words, as well as words of truth! O that we knew by what arguments we could awaken your consciences, and by what means we could find access to your hearts, to bring you to such a cordial love of God, such a delight in his service, and such zeal for the spiritual welfare of your families, as to induce you to establish the worship of God in your houses!

To render our reasoning on this subject easy to apprehend and to remember, we shall consider domestic religion,

1. In reference to God;
2. In reference to yourselves; and
3. In reference to your families.

1. Think of it in reference to God. To him family religion has a three-fold relation. The first is a relation of responsibility. For we are required to glorify God in every condition we occupy, and in every capacity we possess. For instance. If a person be poor, he is commanded to serve God as a poor person—but suppose he should become rich, he would then be required to serve him as rich; and from the time of his acquiring this wealth, he would be tried by the rule of wealth. If a man be single he is commanded to serve God as single; but no sooner is he placed over a family than he is required to serve God as the master of a family; and from the moment of his obtaining this new connexion, he will be judged by the duties which belong to it. God has committed to him a trust, and he expects him to be faithful to this trust. He has given him a talent, and he expects him to use this talent. In a word, he has made him a steward, and he will call him to give an account of his stewardship. When, so to speak, the man has been tried, then he comes forth to be judged the master of the family.—Bring forth the law of the house—Have you walked by this rule?—What have you done for me here?—Nothing! Did I not assign you the government of a family; and to qualify you for this very purpose did I not give you a peculiar authority and influence? How have you employed them?—Anticipate the proceedings of this awful day, and judge yourselves that you may not be condemned with the world.

The second is a relation of gratitude. How numerous and pressing are your obligations to his kindness and his care? He has crowned your wishes, and supplied all your wants. When you were a poor, solitary, insignificant individual, he raised you into consequence, and multiplied you into a family. Behold, thy wife like a fruitful vine, by the side of thy house; and thy children like olive plants round about thy table. Whose secret has been upon thy tabernacle? Whose providence has blessed the labour of thy hands? Whose vigilance has suffered no evil to befall thee, nor any plague to come nigh thy dwelling? And wilt thou basely refuse him the glory which is due unto his holy name? Will you refuse to honour him in a family in which he has scattered so many blessings? Shall thy house, which should be the temple of his praise, be only the grave of his mercies?

The third is a relation of dependence. For can you dispense with God in your dwellings? Are not all your schemes, your exertions, and the assistances you secure, "less than nothing, and vanity" without his aid and his blessing? "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep. The wisest course therefore is to secure his favour, who has all events under his control, and "is able to do for us exceedingly abundantly, above all we ask or think." And is this to be done by irreligion?

Observe his promises, and his threatenings! Or rather let us observe one of them. "The curse of the Lord is in the house of the wicked; but he bleblesseth the habitation of the just." What a dreadful look has this scripture towards a wicked family! What a benign aspect towards a righteous one! What a tremendous thing is the curse of God; and this does not hover over the building, does not look in at the window, does not stand at the door—but is in the house; spreading through every apartment, and feeding like a worm upon all the possessions. You may see the appearance of pleasure; and as you draw nigh, you may "hear music and dancing"—but "there is no peace, saith my God, unto the wicked." Magnificence may reign there; there may be rich furniture, and a table spread with dainties—but what are all these when the divine anger has said, "let their table be made a snare, a trap, and a stumbling block, and a recompense unto them?" And if this be the case with their good things—what will they do in the evil day? What can be expected under their disappointments, and afflictions, but impatience, and rage, and despair?

But he bleblesseth the habitation of the just: and his blessing with bread and water is a good portion. If they have but little, it is sanctified. Their enjoyments are relished. Their trials are alleviated. Religion opens a refuge, when every other refuge fails, and applies a remedy to evils, otherwise remediless. They have a God in trouble; his grace is still the more; and his providence is making all things work together for their good. Their walls are continually before him. The voice of rejoicing, and of salvation, is in the tabernacles of the righteous! This brings us

II. To consider family religion in reference to yourselves.

And here in the first place you ought to be concerned for your spiritual welfare: you ought to value that which has a tendency to restrain you from sin, and to excite you to holiness. Now it is easy to see that the practice we are recommending has such an influence. Can he who is going to prayer with his family, swear or scold?—Why—he will be upon his guard, if it be only to preserve himself from the charge of hypocrisy. Another feels no such motive; he can indulge himself in bad words, and vile tempers, without incurring the reflection of inconsistency. And because he makes no pretensions to virtue, he may imagine himself at liberty to practise vice.

And upon this principle it is that many refuse to make a profession of religion—to come to the table of the Lord—and to adopt family worship. They reason properly enough—that in consequence of this they must become more watchful and circumspect. But what can we think of the principle? What can we think of a man who fears to be restrained from the commission of sin, and to be urged to the performance of duty?

Such a practice also will secure tranquility of mind. The omission of this duty leaves a sting in the conscience, occasions many a bitter reflection through life, and plants a dying pillow with thorns. When you see those who were placed under your care, going astray, becoming the victims of error, and vice, and misery, it will not be easily in your power to suppress the rising, or to sooth the painful accusation, "Ah! this might have been prevented, had you discharged your duty. Does not their destruction lie at your door? But the man who has faithfully discharged his obligation, feels an internal composure. If indeed his efforts be not crowned with success, he will lament; but this grief differs very materially from that which springs from self condemnation, for a trust betrayed, for opportunities neglected, for exertions omitted. He has a satisfaction under all his distress; and his rejoicing is this, the testimony of his conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, he has had his conversation in the world, and more abundantly towards his own family.

But surely you are not indifferent to your temporal circumstances. You wish to have peace and order in your dwelling: you wish to have your property secured, and your business well performed; you wish to see fidelity, diligence, submission; you wish to be honoured and obeyed. But do men gather grapes of thorns, or figs of thistles? Surely you cannot expect these things to be produced without principle—and what principle can so certainly and fully produce them as religion—what else can enforce them by sanctions, and motives, so awful, so binding, and which operate equally in all places and at all times?—and thus secure the performance of duty, when you are absent as well as present? By teaching them to regard God, you teach them to regard yourselves. Piety is the firmest basis on which to build morality.—To which we may add that when religion is fairly exemplified in character, there is a majesty, and a force in it: it surrounds the possessor with an awe that represses a thousand impertinences, and extorts respect. Abraham commanded his children and his household after him—and what a son had he in Isaac; what a servant in Eleazar!

Let us therefore consider this subject, III. In reference to your family. The members, which compose it, are in reality parts of yourselves. Children are natural parts, and servants are civil parts of yourselves. These have therefore, peculiar claims upon you, and were you to avow that you had no regard for them, and would do nothing that could advance their welfare—what would people think of you? If in the cold you denied your servants warmth, if you gave them bad food, and short allowance; if you turned them out of doors as soon as they were sick, and they knew not where to lay their head—the world would cry—"you wretch!" If you were to suffer your children to go naked, to beg their bread, to perish with hunger in a ditch, or to take your little ones, and dash them against the stones—you would be shunned as a monster. But you act a far more criminal, and a far more infamous part, by disregarding their spiritual and everlasting welfare. Doubtless Herod, after killing the infants in Bethlehem, was viewed and shunned with horror—but he was far less cruel than you; he only destroyed the body, you damn the soul: he only slew

the children of others, but you murder your own!—"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And can you imagine you have done this when you have endeavoured to answer the question, "What shall they eat, and what shall they drink, and wherewithal shall they be clothed?" What is the body to the soul; what is time to eternity? You may amass for them riches, you may leave them an estate, but your house is the way to hell, going down to the chambers of death.

Under this article, let us observe more distinctly, two things.

The first is the importance of religion to the individuals under your care. Is it not "the one thing needful?" Is it not "profitable to all things?" having promise of the life that now is, and of that which is to come?"—You cannot deny this. Can you then be indifferent to their welfare? While you say by your practice that it is nothing to you whether they be pious or vicious—do you not at the same time, and in the most undeniable manner declare—that it is nothing to you whether they be respectable or infamous, loved or abhorred of God, saved, or lost forever?

And the second is this—the probability of their becoming religious by your means. This is certainly enough to encourage the heads of families to exert themselves, and to condemn them if they do not. If the crop be so valuable, who would not sow, especially if he could sow in hope? And who knows not the force of early impressions, and the strength of early habits? Who has not read, "Train up a child in the way he should go, and when he is old he will not depart from it?" In such families there has been a seed to serve the Lord. And this has appeared not only in children—for how often have servants had reason to say, "blessed be God that ever I entered that family: there were the eyes of my understanding opened, and there were my feet turned into the way of peace."

Masters and Parents, we have thus endeavoured to bring into a small compass the arguments for the worship of God in your families. On a subject so frequently discussed, novelty was not to be expected—but we hope that what has been said, will be found sufficient to convince your judgment, to influence your heart, and determine your practice.

Some excuse themselves—"We have not time!" But what time does it require? Out of four and twenty hours cannot you furnish a few moments for God, or rather for yourselves? Would you think that time lost which is best employed? "There is nothing got by stealing, or lost by praying." Surely if you have no time at present, you could redeem a little by order, by economy, by diligence. To every thing there is a season, and a time to every purpose under the heavens.

"But I have not capacity!" Have you ever fairly made the trial?—Would not your ability increase by exercise?—Is it not a want of inclination rather than of power? "Where there is a will there is a way." And this would be the case here.

"But—I have neglected it so long that I am ashamed to begin!" You ought to be ashamed of sin, but not of duty. You ought to be ashamed that you have lived so long without it, but you ought not to be ashamed that you are wiser and better than you once were.—But I will answer no more of your objections. They are only excuses—and you know—yes, you know, that they do not satisfy your own consciences now, and will avail you nothing in the great and terrible day of the Lord.

It may be proper to conclude with a few words by way of direction to such as live in the practice of family worship. "Cherish lively views of the Lord Jesus, and of his atoning sacrifice," as the only medium through which sinners can approach the mercy seat.

Be spiritual in the performance. There is great danger of formality, where services customarily return, and with little possibility of variation. Think of God, remember with whom you have to do, and what you have to do with him; and seek the aid of the Holy Spirit, to assist you in your supplications, and to prepare the heart of every worshipper for the reception of blessings.

Do not confine family worship to prayer. Include also reading the Scriptures, and if possible singing the praises of God.

Be short. A few minutes of simple and affectionate devotion, is far better than half an hour occupied in vain repetitions; and when the services are protracted, some members of the family cease to join in the petitions, and are anxiously waiting for the last sentence.

Be early. Do not leave this interesting and important service till the family are drowsy and stupid, as such a practice will deprive them of much of the benefit which might be anticipated.

And now may the God of Abraham, of Isaac, and of Jacob, the God of all the families of the saints, be the God of your family, and make you joyful in his service.

Romans, xiv. 10, "For we shall all stand before the judgment seat of Christ."

Not many of my dear young readers have ever been into a court of justice; but, there is no scene so able as that, to explain (in some small degree) the meaning of this text. Even in this world, it is an awful sight to see a poor criminal tried at the bar of the judge; and if he is condemned to death, oh, what a chill runs through the hearers, and what a trembling over his own frame! But what is all this when compared to the judgment seat of Christ. You, my dear child, may never be brought to the bar of an earthly judge; but you must stand before the bar of your heavenly judge: "for we shall all stand before the judgment seat of Christ," yes—all: you and I, and every one we know, or ever saw, or heard of, and what for? it is to give an account of ourselves. Ah! the stoutest heart will tremble then. The secrets of all hearts will then be open, and that before saints and angels. Many a wicked trick you have done, which no one had ever known, will then be brought to light. Do you begin to feel afraid of this day? Oh! if your heart condemns you, God is greater than your heart and knoweth all things." But dear child, there is one way to escape the horrors of this day, and only one. Make the judge your friend now. In this world, Christ waits to receive and pardon sinners; but in the next world he will judge them. Fray, then, to Jesus, tell him all you feel, own to him every wicked thing you can remember to have done; ask him to give you more of his spirit, that you may hate sin, love holiness, and so have God's favour here, so as not to dread his anger hereafter. Amen.

Philadelphia Recorder.

South Carolina Conference.—We have received the first number of the Wesleyan Journal, a weekly paper, published in Charleston, by a committee of the South Carolina Conference of the Methodist Episcopal Church—price \$3 per annum, or \$3.50 if not paid within the end of the first quarter. From this paper we learn that the present year has been one of peculiar affliction to the South Carolina Conference. No less than five of her most distinguished and devoted ministers have been removed from the gospel field by death.

The Journal states, that at a Camp-meeting in Monroe county, in the west of Georgia, there were more than sixty persons converted to God; that the missionaries of Asbury station, with six of the Indian children under their care, and several of the adult Indians and whites living among the Indians, were among the number of those who were converted.—*Zion's Herald.*

From the Albany Daily Advertiser.

CURE FOR THE GRAVEL.

[The following comes from an aged sensible, though unlettered farmer of our acquaintance.]

To all who are, or may be afflicted with that painful disorder called the gravel, or stone, with which I have been afflicted 27 years, and for about 9 years extremely bad, so that it has been very difficult for me to ride in any wheel carriage; and for about three years past, I have been so a great part of the time that my life was despaired of. About the middle of October 1823, I had some cider made, and I drank of it very freely for about eight or nine days, and then there came from me a stone measuring three quarters of an inch long, and a little over half an inch wide, with a great deal of pain. Shortly after I found great relief, and continued drinking the new cider as it came from the press, and the stones continued discharging. When the cider became tart, I left off drinking, and shortly after, the stones stopped coming from me. I was then more distressed than ever, and was confined to my bed, and so distressed, that it seemed as if I could not live from one hour to another for about nine weeks. It so happened that my people had, from the first cider made in October, and the same as I had first drank of, boiled three barrels down to one, and put it in the cellar, and when I lay in such distress, I was thirsty, and requested my people to bring me some of the boiled cider, of which I drank freely, as it was as sweet as if it had come new from the press. I drank freely for three days, and on the fourth I began to discharge stones again, which gave me great relief. I then for the first time began to think it was the cider that brought the stones away from me. I continued drinking the boiled cider, and the stones kept discharging. It is now about four months since any came from me, and for about eight months, I have had no pain worth mentioning, and can ride in any carriage without any inconvenience from my dreadful complaint.

From the public's humble servant,

JOHN NEILSON.

Stillwater, Aug. 17, 1825.

He that defers his charity till he dies, is rather liberal of another man's than his own.

The College of Cincinnati, Ohio, has conferred the degree of Doctor of Divinity on the Rev. Nathan Bangs, of the Methodist Episcopal Church.